



THE PINE TREE—LINES FOR THE PRESENT CRISIS.

BY JOHN G. WHITTIER.

Lift again the stately emblem on the Bay State's rusted shield,
Give to Northern winds the Pine Tree on our banner's tattered field,
Sons of men who sat in council with their Bibles round the Board,
Answering England's royalmissive with a firm
"Thus saith the Lord!"
Rise again for home and freedom!—set the battle in array!

What the fathers did of old time, see their sons must do to-day!

Tell us not of banks and tariffs—cease your paltry pedlar cries!
Shall the good State sink her honor, that your gambling stocks may rise?
Would ye barter man for cotton?—that your gains may be the same,
Must we kiss the feet of Moloch, pass our children through the flame?
Is the dollar only real? God and truth and right a dream?
Weighed against your lying ledgers, must our manhood kick the beam?

Oh, my God! for that free spirit which of old in Boston town
Smote the Province House with terror, struck the crest of Andros down!
For another strong-voiced Adams in the city's streets to cry:
"Up for God and Massachusetts! Set your feet on Mammon's lie!"
Perish banks and perish traffic—spin your cotton's latest pound—
But in Heaven's name keep your honor—keep the heart of the Bay State sound!

Where's the man for Massachusetts?—where's the voice to speak her free?
Where's the hand to light up bonfires from her mountains to the sea?
Beats her Pilgrim pulse no longer? Sits she dumb in her despair?
Has she none to break the silence? Has she none to do and dare?
Oh, my God! for one right worthy to lift up her rusted shield,
And to plant again the Pine Tree in her banner's tattered field!

TO SLAVEHOLDERS AND THEIR ALLIES.

BY JOHN G. WHITTIER.

Quench every free discussion light—
Clap on the legislative snuffers,
And caulk with 'resolutions' tight
The ghastly rents the Union suffers!
Let Church and State stand Abolition
As heresy and rank sedition.

Choke down, at once, each breathing thing
That whispers of the Rights of Man;
Gag the free girl who dares to sing
Of freedom o'er her daisy pen;
Dog the old farmer's steps about,
And hunt his cherished treason out.

Do more. Fill up your loathsome jails
With faithful men and women—set
The scaffold up in those green valleys,
And let the verdant turf be wet
With blood of unrepenting men—
Ay, do all this, and more—WHAT THEN?

Think ye, one heart of man or child
Will falter from its lofty faith,
At the moil, tumult, fire and wild—
The prison-cell—the shameful death?
No!—unrestrained in storm and trial long,
The weakest of our band is strong.

Oh! while before us visions come
Of slave ships on Virginia's coast—
Of mothers in their childless homes,
Like Rachel, sorrowing o'er the lost—
The slave-gang scourged upon its way—
The blood-bound and his human prey—
We cannot falter! Did we so,

The stones beneath would murmur out,
And all the winds that round us blow
Would whisper of our shame about.
No! let the tempest rock the land,
Our faith shall live—our truth shall stand.

True as the Vaudois hemmed around
With Papal fire and Roman steel—
Firm as the Christian heroine bound
Upon Domitian's torturing wheel,
We 'bave no breath—no curb no thought—
Come what may come, we falter not!

THE UNION—TO THE SOUTH.

BY JOHN G. WHITTIER.

Vainly shall your sand-wrought rope
Bind the starchy cluster up,
Shattered over heaven's blue cope!
Give us bright though broken rays,
Rather than eternal haze,
Clouding o'er the full-orbed blaze.

Take your slavery-blackened gales;
Leave us but our own free val,
Blowing on our thousand sails.
With your bondman's right arm bare,
With his heart of black despair,
Stand alone, if stand ye dare!

And when vengeance clouds your skies,
Hither shall ye turn your eyes,
As the lost on Paradise!

SLAVERY IN THE CAPITAL.

BY JOHN G. WHITTIER.

Still round our country's proudest hall
The trade in human flesh is driven,
And at each careless hammer-fall
A human heart is riven!
And this, too, sanctioned by the men,
Vested with power to shield the right,
And throw each vile and robber den
Wide open to the light.

Yes, shame upon them!—there they sit,
Men of the North, subdued and still;
Meek, pliant poltroons, only fit
To work a master's will.
Sold—bargained off for Southern votes—
A leasing herd of Northern mules,
Just prancing through their purchased throats,
Whate'er their owner rules.

TO MASSACHUSETTS.

BY WHITTIER.

Still let the land be shaken
By a summons of thine own!
By all save truth forsaken,
Why, stand with that alone!
Shrink not from strife unequal!
With the best is always hope;
And ever, in the sequel,
God holds the right side up!

The Liberator.

LETTER FROM HIRAM WILSON.

DAWN MILLS, C. W., Feb. 12, 1850.

DEAR FRIEND GARRISON:

Much time has elapsed since I have communicated to friends of humanity at the East, respecting my labors among the refugees in Canada, and for the reason, that I choose rather to 'endure hardness' as a soldier of the cross, and suffer, if need be, than to make a noise about my humble services.

Incessantly occupied with labor and care, I am compelled to be very brief. I am now passing through my fourteenth winter in the fugitive slave's asylum, and have had the pleasure of seeing them greatly increased in numbers and ameliorated in their condition. The present winter, thus far, has been remarkably mild and favorable to them as a people. We have in Dawn a mission school of forty or more scholars, taught by my wife and myself, who are generally making good proficiency; and a school of twenty scholars, two miles from us, taught by Miss Youngman, from Northern Ohio. Two of the young men under my care were recently from the house of bondage. One of these, who is largely imbued with Christian principle, and possessed of an easy, graceful manner as a speaker, would I think, with moderate advantages of education, make a sterling anti-slavery lecturer.

One of my wife's pupils, a young woman of a fine mind, so highly appreciates education, that she is in the habit of walking daily seven miles to her school, and is reaping a rich reward for her pains. Another, a young woman of fine appearance and pleasing manners, but who is deaf and dumb, has received instruction from her in useful and ornamental needle-work, and been materially benefited. Some of her specimens would excite the admiration of the most accomplished ladies in New England for their elegance and beauty.

Our Sabbath Schools are well attended. We have also a numerous and interesting Bible class. I am preaching to the people in this section of Canada, white and colored, an anti-slavery and anti-sectarian gospel. I am doing the best I can to disseminate intelligence, promote peace, temperance, moral purity, industry, economy, &c., with cheering results.

Ours is a laborious enterprise, which requires faith and patience more than we possess. We have but few to sympathize with us in this country, or any where else. Our means of support are so uncertain and inadequate, that we shall doubtless quit the field soon from dire necessity. If so, we shall leave with a clear conscience, praising God for what has been accomplished; and having borne an honorable testimony to the cause of God and of crushed and down-trodden humanity, we would cheerfully give place to others, who may be more efficient and worthy, and can sustain vitality at less expense.

The Manual Labor Institute here ran well for a season, and accomplished much good; but since my resignation, nearly three years ago, and the decease of James Canningham, one of the Trustees, it has run down, and can hardly be resuscitated again without a miracle. The property connected with it is deeply encumbered, and avails nothing in aid of education. The steam saw mill is doing no good. It has not paid the cost since it commenced running, and had better never been built. It is now out of repair and doing nothing, and yet it is more profitable than when running, unless in different hands, and under different management.

You will please accept my sincere thanks for the use of the Liberator, so long and so kindly sent me. Faithfully and truly yours,

HIRAM WILSON.

FREE PRODUCE.

BLACKLEY, near Philadelphia, }
2d mo., 5th, 1850. }

RESPECTED FRIEND, WM. LLOYD GARRISON:
Looking through some of my exchange papers to-day, I noticed an article in the Anti-Slavery Bugle, under the title 'Expurgation of Books.' The facts stated are not, of course, new to thee, but I enclose the slip containing them. Abolitionists are well acquainted with the distaste manifested by slaveholders towards anything which conflicts with their sentiments and opinions, and we are accustomed to condemn the *dog-facism* that mutilates books, poems, &c., to suit them.

Pursuing my task, I took up the Liberator, and casting my eye over the report of the proceedings of the Syracuse Convention, copied from the Syracuse Journal, which I had previously seen, I was disappointed, astonished, pained, at finding an 'expurgation' of an incident—the introduction to the meeting of Henry B. Marshall, together with his remarks upon the duty of anti-slavery men to refuse the purchase of cotton, sugar, &c., from slaveholders. This man doubtless felt that for fourteen years he had been robbed of the products of his labor, and he was taught, by his uneducated sense of right, that the purchasers of those products are partakers in the wrong committed by the oppressor. I think great weight is to be attached to the feelings and testimony of such a man. I have known other cases of a similar character; Wm. W. Brown is one of them. The first time I saw him was at a large anti-slavery meeting in this State. I offered a resolution affirming the duty of abolitionists to refuse to purchase or use the fruits of the cruel system which they were seeking to overthrow. After two or three had spoken, Brown rose, and, as I was entirely ignorant of his sentiments on the subject, I felt some anxiety; but he soon relieved and delighted me, declaring that while he was in the condition of a slave, and when he began to reflect upon the character and nature of slavery, one of the first impressions on his mind was the wrongfulness of purchasing and using the products of slave labor!

Such, too, has been the conviction in the minds of thousands, during their early, fresh, pure anti-slavery life. Such was the early conviction of Wm. LLOYD GARRISON; and the writer of this has long believed, that if this champion of freedom had continued, as he began, to earnestly and powerfully advocate the disuse of slave products, in connection with other anti-slavery duties, the downfall of slavery would at this moment be nearer than it is. O! that his eyes were opened to see, as they once saw, that slavery is not sustained merely by the political and ecclesiastical union of the North with the South, but that the commercial union, which at once gives and satisfies the motive for slaveholding, largely contributes to sustain the system, and should be dissolved by every one who would not strike hands with the oppressor. Is it not plain to him, that slavery in Cuba and Brazil is not sustained mainly, if not exclusively, by a commercial union between those countries and others, including the United States?

With sentiments of great respect, I am,
Very truly, friend,
SAMUEL RHODES.

P. S. If abolitionists would but go onward, hand to hand and heart to heart, in realizing themselves, and pressing home upon the people in the free States, their individual responsibility in sustaining slavery by purchasing and using its productions, it will not have to be said, after another twenty years' persevering effort, that 'there was not one single village in the country, however small its population, that was thoroughly imbued with the anti-slavery spirit; that there was not an anti-slavery pulpit or church that has a reputable character; and that the leaders in Church and State are still with the oppressor.'—See *Proceedings of Mass. A. S. Society*.

For a brief rejoinder to this complaining letter—this impeachment of our fairness and moral courage—see editorial department.

LETTER FROM JONATHAN WALKER.

MONTPELIER, Vt., Feb. 18, 1850.

DEAR FRIEND GARRISON:
It is well known by many of the readers of the Liberator, that circumstances of unusual occurrence have caused my name to be freely used in connection with the anti-slavery enterprise, in by-gone times; but of late, circumstances have prevented me from being much before the public. The condition of my family has compelled me to remain with them a large part of the time for the last two years—but without any abatement, however, of sympathy for the slave or the anti-slavery cause.

Though others who have been warmly engaged heretofore in the cause, have seemed to find, or affect to find, an excuse for their indifference or coldness, (and there are many to justify themselves,) I cannot do so. At every opportunity, I endeavor to cast in my mite to help swell, if possible, the public indignation against the crime of crimes. Consequently, after making the best arrangements within my knowledge and power, I left my home in Plymouth, about the middle of December, to work in a new field in behalf of the down-trodden, outraged victims of American inhumanity and barbarity.

After being provided with a small assortment of anti-slavery and other reform books, and a horse to convey myself and them, I spent about three weeks in Massachusetts, (mostly in Worcester county;) then passed into the southwest part of New Hampshire, spent about two weeks there, had some very good meetings in several towns; I then crossed the Connecticut river at Windsor, into the State of Vermont, and have been in this State about three weeks, holding some fifteen or more meetings in towns between Windsor and Montpelier. These are two hard places for the introduction or advancement of peace, anti-slavery, or kindred reforms. At the latter place is the State law-manufacturing establishment, under the name of State House. At the former place is a large man-killing establishment, in active operation, furnishing guns to sustain the manufactured laws. The State ballot-box has no protective power but through the carriage-box; thus their mutual connection and influence are to enforce man to be subject to law, instead of law being subject to man—making law the minister of death, not of life. It wields no power to give life, but only to destroy it.

I have had the pleasure of meeting a goodly number of right feeling friends of the slave and of universal freedom, but the people generally are tied so strongly to their party or sect, that they do not feel free enough to take a bold stand on the platform of equal rights and justice, allowing every system and principle to stand on its own merits.

The Whigs are very sensitive of their modern Whiggery. It is evident they feel the want of more common sympathy. When their great apostle of compromise, Harry of the West, and their blood-stained hero of the White House, are referred to in their well-merited positions as above, they manifest quite a feeling about their feet and legs, which convey their hearing apparatus beyond the sound of unwelcome truths.

So far as my observation extends, I am induced to think as favorably of the people here, as in any other section of the globe I have ever seen, and my observation has been quite extensive, both in and out of the United States. Nowhere have I witnessed so little appearance of poverty as in this State. As I pass through the country, I see in all directions good farms and buildings, barns indicating abundant productions, drawn from the soil by the hand of industry and enterprise. Notwithstanding Mr. Clingman, of North Carolina, has told their representatives in Washington, that the people of the North would not compare with the Southern slave population, I think the Vermonters could, if they would only think so, maintain themselves without being controlled, as they have been heretofore, by the lords of the whip. I have been much among slaveholders, but have never seen their houses, plantations, or domestic affairs present so favorable an aspect, or so many indications of comfort and intelligence, as do those of the working people of this region.

I am persuaded that many good and true friends could be brought to give their active support to the cause, if they possessed more knowledge of the abominations of slavery, and better understood the real principles of anti-slavery. There is quite a sprinkling of third party here, but it is a party with but little political or moral strength. At most places I have visited, great anxiety is manifested to see and hear the man who has caused so much discussion all over the country. Notwithstanding we are represented by the parties and sects as being covered all over with horns, large numbers would gladly come forth to give you a candid hearing, and the subject a careful investigation.

JONATHAN WALKER.

CREDIT TO WHOM CREDIT IS DUE.

Boston, Feb. 19, 1850.

FRIEND GARRISON:
It is so seldom that the anti-slavery laborer receives any aid and countenance from clergymen, that when such an instance occurs, it is worthy of record.

After the Unitarian vestry, at Harrison Square, was refused for a meeting, last Tuesday, I went to Milton, Railway Village, by appointment, to hold a meeting on Wednesday evening. Rev. S. S. Kimball, the Christian minister, offered his own church for our use, gave extensive notice of the meeting, and transferred to another time a meeting which he was accustomed to hold on that evening. A large audience collected. Mr. Kimball opened the meeting with prayer, and the choir, at his suggestion, sang the hymn commencing—

'All men are equal born,'

and also, an appropriate 'Voluntary,' while the collection was being taken. The next day, Mr. Kimball accompanied me to South Braintree, and aided me in securing a hall in that pro-slavery town, where I was told by one of the citizens, who was an attendant at Dr. Storrs' church, that 'slavery was best for the negroes; they could not take care of themselves, and that he doubted whether God ever made them.' He said that 'Cain had a mark set on him, and went to the land of Nod, and took a wife, which might have been a bear, or a baboon, and he thought the blacks descended from them. Such is the pro-slavery growth, under the preaching of Dr. Storrs. When other clergymen will aid, as does Mr. Kimball, in diffusing anti-slavery truth, the slave's jubilee will be hastened.

Week before last, I held a meeting in Townsend, Rev. S. S. Smith, an agent of the Bible Society, formerly an editor of the 'Massachusetts Abolitionist,' was preaching in the town the Sunday previous. He was requested to give notice of my meeting, and replied, 'I would not give such a notice in my pulpit. What do you deacons say about it?'

The friend who gave him the notice was not in the habit of consulting the deacons, and of course could not tell what they would say. Mr. Smith took the responsibility, said that it was a come-outer, and that he should not read the notice. His congregation, except such as were notified by handbills, remained ignorant of the meeting; and they were probably ignorant also of the fact, that the Society whose agent Mr. Smith is, disclaims all obligation to give the Bible to the millions of heathen in our own country. Comment is unnecessary.

LUCY STONE.

Windsor Outrage.—A slave, belonging to Dr. Winfree of Cheshirefield county, Va., was seized on Sunday by two laborers on the Danville Railroad, and thrown off the abutment of Myers's bridge, a height of twenty-five feet, and so seriously injured that he was expected to live. All efforts to detect the perpetrators have failed.

GOVERNMENT AND THE SWORD.

From an excellent work recently published at Oberlin, Ohio, entitled 'THE BIBLE AGAINST WAR,' by REV. AMOS DRESBACH.

Romans xiii. gives full authority for the use of the sword.

Then we may use it. But before placing our hand to the hilt, let us prayerfully consider our commission. Let us first 'pound of flesh' be granted, and then ourselves forbidden to take 'one drop of blood.'

A Key for the right interpretation of the Chapter.

And first, we need a stand point from which we can 'take our reckoning.' This we have in the context.—'Let love be without dissimulation. Abhor that which is evil: cleave to that which is good.' 'Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, AVENGING IS MINE, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, and if he thirst, give him drink, for in so doing, thou shalt overcome evil, but overcome evil with good. Let every soul be subject to the higher powers, &c.'

The apostle is urging the duty of non-resistance to do evil, repeating the injunction of our blessed Lord to good to our enemies, and submit patiently to wrong doing, leaving our cause in the hands of God. There can be no doubt that this is the doctrine of the 12th chapter, and its separation from the 13th is one of the unfortunate arrangements of the chapter-makers. Evidently it is not Paul's arrangement. The subject is one. 'Avenge not yourselves'—'Overcome evil with good'—'Let every soul be subject, &c.' But we are elevated still higher on our observations, if we mark the circumstances under which Paul wrote. He was writing to the Christians at Rome. They were of course well acquainted with his instructions as applying to them under the circumstances in which they were placed. They were at that time smarting under the lash of tyrannical power, and were keenly alive to the injustice of being compelled to pay taxes to a government which was so manifestly wrong. The passage must be so construed as to meet their case. Hence, in chapter 12, he lays down great fundamental principles, thereby truly to prepare the way for the humbling, unwelcome truth he presents in chapter 13. This is the pivot on which the interpretation of the passage turns. Let it be kept constantly in mind. This apostle is simply teaching Christian subjection. See Barnes's Notes on this chapter.

The objector insists that in this chapter we are taught to obey and support government,—governments sustained by the sword,—but the construction necessary to give this idea is open to the following objections:

1. It assumes that submission is synonymous with obedience. The words, though sometimes synonymous, are not usually or necessarily so. According to Webster, 'Submission is the act of yielding to power or authority. Surrender of the person and power to the control or government of another.' Obedience is compliance with a command. Submission is the act of yielding to power or authority. The term 'submit,' or 'be subject,' is used in every case but one. That is Titus iii. 1. Here the term translated 'obey magistrates' is 'pitharkein,' which is 'to yield submission to authority.' Neither the word 'magistrates' nor 'obey' is necessarily included in the original.

2. Using the term 'be subject,' as synonymous with 'obey,' exceptions must be made such as neither the text nor scripture in general admits. 'Submit yourselves to every ordinance of man for the Lord's sake.' 1 Peter, ii. 13. Yet Barnes says, there were cases in which it was right to resist the laws, &c. when the laws interfered with the rights of conscience, or when they commanded the worship of idols, or any moral wrong, then it was their duty to refuse submission. [?] * * * We are not to infer that it is our duty always to submit to the laws of God, and then we are to obey God rather than man.—[confounding submit with obey.]

'They * * * who oppose the regular execution of the laws. It is implied, however, that those laws shall not be such as to violate the right of conscience, or oppose the laws of God.'

Once more: In explaining the phrase, 'resisteth the ordinance of God,' he adds, 'If the government is established, and if its decisions are not a manifest violation of the laws of God, we are to submit to them.' And then on the clause, 'for rulers are a terror,' &c., he says, 'The apostle here speaks of rulers in general. It may not be universally true that they are not a terror to good works, for many of them have persecuted the good.'

Thus on almost every point, an if, a but, an exception, or denial under certain circumstances, is necessary with his construction, and so the required submission is virtually frittered away. The circumstances of the Christians at Rome brought them under the exceptions to the rule. Many of the Romans have did 'violate the rights of conscience, and oppose the laws of God.' Their 'decisions' in reference to Christians were generally 'a manifest violation of the laws of God'—so that indeed Paul is made to teach rebellion under cover of submission! Was this his design? Yea, more; as resisting government is resisting God, Paul is thus made to teach rebellion against God, and to do it, too, in the face of threatened damnation! Can this construction be the right one?

The Text.

Let us now take each phrase separately, and interpret it in the light of the context and parallel passages, and thus have the Bible explain itself.

We have seen from the context that the apostle was speaking of submission. The same subject is continued: Let every soul be subject to the higher powers. No exceptions.

Submit yourselves to every ordinance of man for the Lord's sake. 'Likewise ye yourselves, submit yourselves to the elder; yea, all of you be subject one to another. 1 Peter, ii. 13. 'Servants, be subject to your own masters, not only to the good and gentle, but also to the froward.' 1 Peter, ii. 18. 'I say unto you that ye resist not evil.' We are here taught, not the use of the sword, but simply submission to its use—but submission to authority or power does not necessarily imply the righteousness of the authority, nor does submission to the blow imply the righteousness of the blow; and yet the Savior says, 'If a man smite thee on the right cheek, turn to him the other also.' He also says, Be subject, &c. Submission without resistance is one thing—obedience quite another thing.

Reason for Submission.

'Let every soul be subject to the higher powers; for there is no power but of God.' If thou seest the oppressor, thou shalt be hated of him that is just, and judgment and justice in a province, marvel not at the matter, for he that is higher than the highest regardeth' Eccl., vi. 8. 'He will cause the wrath of man to praise him, and the remainder of wrath will be restrained.' Hence, when Paul said to Titus, 'Knowest thou not that I have power to crucify thee, and have power to release thee?' Jesus answered, 'Thou couldst have no power against me except it were given thee from above.' John xix. 11. So 'spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and be not silent, because I am with thee, and no one shall oppose thee to hurt thee.' Acts, xv. 18. So Christ said to his disciples, 'Nothing shall by any means hurt you.' Luke x. 19.

Case of Daniel.

'O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? * * * My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me, forasmuch as before Him innocency was found out: and also he delivered me from the paw of the lion. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.' Daniel vi. 20-23. There is no power to injure, except permitted of God.

'And who is that God who shall deliver you out of my hands?' said the proud Nebuchadnezzar to Shadrach, Meshach and Abednego, who 'answered to the king—O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be best, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' The faithful non-resistants are indeed thrown into the burning fiery furnace, which is made so hot that their persecutors are consumed by its flames, but upon them 'the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in Him, and have changed the king's word, and yielded not unto him; that they might not serve or worship any god, except their own God. * * * There is no other God that can deliver after this sort.' See Daniel iii.

Here is submission, but not obedience; and one reason why they submit is, because they are conscious 'there is no power but of God.'

[To be continued.]

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[To be continued.]

AMERICAN ANTI-SLAVERY LECTURE AT PONTIAC.

ON Monday night last, a lecture was delivered in the Town-Hall, Pontiac, by Mr. Wm. Wells Brown, a fugitive slave delegate from the abolitionists of America. The meeting commenced at seven o'clock. Mr. Samuel Knapp, a member of the Society of Friends, in the chair. Mr. Brown shows that talent and perseverance belong to no color or class of men whatever, but may be found in every grade of society. His lecture dealt with facts; and he showed the very great disadvantages the colored people in America labored under, owing to the oppressive laws enacted by Congress. He stated that a person of color might be arrested in America by a constable, and if he had been born free, if he had been born in England, and never been a slave, and not having any papers to certify he was free, that such colored person by the laws of America, was frequently cast into prison, and kept there until he proved that he was a slave but entirely free; and that when the supposed slave had done all this, under every disadvantage, and got a verdict in his favor, before he was set at liberty, he had to pay the costs of his arrest, and also of his keeping during the time he was in prison. The hall was crowded; and we venture to say, there was but one opinion, that such laws ought no longer to disgrace the statute book of any country. Five of the states of New England have passed their veto against slavery, where a runaway slave receives public sympathy and protection, and is admitted to the rights and privileges of citizenship. A vote of thanks to the chairman was proposed by Mr. Denison, Independent minister of Knottley, and seconded by Mr. Spencey, after which the meeting separated.—*Democrat Gazette*, Jan. 25th, 1850.

MR. HANNEGAN. A week or two since, we copied into our column certain allegations affecting the character of Mr. Hannegan, late U. S. Minister to the court of Berlin. Since his return in the Europa, the New York Globe has published the following:

'We perceive that our late Minister to Berlin, Hon. Edward A. Hannegan, has returned in the Europa; and a personal friend of ours, who knew him intimately abroad, authorized us to say that the letter of Mr. Hannegan, published in the New York papers of Boston and copied elsewhere, makes nothing but statements utterly without foundation. Mr. Hannegan never tasted a drop of ardent spirits during his whole residence in Europe, and his conduct was of the most amiable and exemplary character under all circumstances. The stories, therefore, of the letter writers in question, are as untrue as well as unjust, and were no doubt the manufacture of some personal ill feeling and malignity.'

The New York City Democracy had a stormy meeting at Tammany Hall on Saturday night. The meeting was intended to comprehend only those who were opposed to the Wilmot proviso, but E. F. Purdy was chosen chairman, and Captain Rynders and Alexander Ming, who were not included in the call, were the master spirits of the meeting, and under their influence a string of resolutions was passed, of which the following is a specimen:—

Resolved, That the Constitution of California is republican in its form. It is a deliberate and proper exercise of the right of self-government by her citizens, and the duty of Congress is imperative to admit her as one of the States of the confederacy.

The meeting agreed to support the present union organization of the Democratic party of the city, and although 'groom' for the Wilmot proviso and for Martin Van Buren were freely given, it appears that the Southern affiliates were entirely overthrown.

NORTHERN WHIGGERY IN 1848. We go for the Wilmot proviso, and nothing short. The proviso and freedom forever! Suppose it isn't necessary, there's a great principle involved! The proviso, let the consequence be what it may. Never shall slavery be further extended. Leave the matter to the people! To the Indians and ignorant half-breeds, and Mexicans? Never. No, never! Here we firmly plant our feet. Congress must decide the question, and decide it on the side of freedom! The proviso won't do any good! Well, then, it won't do any harm, and we are bound to put it through. No matter what the result. We've been dictated to by slaveholders long enough. Nothing short of the Wilmot proviso will satisfy us, and secure liberty in the territories. 'Twas in a cause like this of the proviso that our fathers bled and fell on Bunker Hill. What unworthy son of noble sires will prove recreant in the cause of freedom? The proviso and freedom forever!

Northern Whiggery on the receipt of Taylor's Special Message.—On the whole, we r-a-t-t-e-r-g-u-e-a-s we might as well let the p-p-p-people of the territories do as they like about holding niggers. At any rate, let's keep clear of that d-d proviso.—*Springfield Post*.

ANOTHER FLUNKY. The editor of the United States Law Magazine (John B. Felt) recently put forth an Address to his patrons. In the copies sent to the South, the following paragraph was inserted:—

'It may, perhaps, be as well here to state, that we must decline publishing any article discussing the subject of slavery. While the constitutional rights of the South appear too plain to require demonstration, although 'groom' for the Wilmot proviso and for Martin Van Buren were freely given, it appears that the Southern affiliates were entirely overthrown.'

In the address for the North, this sentence is omitted. Indeed, it was by accident only that the fact disclosed above was discovered! Is not this infamous conduct?

GODEY'S LADY'S BOOK (Feb.) puts back Grace Greenwood's name as an Editor. Grace declares she will not stay put, as appears by the following Card, which we find in the Pittsburgh Dispatch:—

A CARD. As Mr. L. A. Godey, in the February number of his magazine, has again published my name as that of an Editor—restored to the cover from which he removed it in January last, and in doing so, to my Western friends, that this restoration has been made without my concurrence or knowledge. I have no connection either editorially or otherwise with the *L*